HEAVEN'S Messengers,

Denouncing Judgements against this Sinful Nation:
But Proclaiming Mercy to the truly Penitent therein.

Therefore all things whatsoever ye would that men should do to you, do even so to them, for this is the Law and the Prophets, Mat. 7. 12

Go to now, ye that say, to day or to morrow we will go into such a city, and continue there a year, & buy, & sell, & get gain. Whereas ye know not what shall be on the morrow: for what is your life? it is a vapour that appeareth for a little time, and then vanisheth away. Jam. 4. 13, 14.

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Heavens's Messengers.

DEUTR. 11. 26, 27, 28.

hold, I set before you this day a blessing and a curse: The blessing, if ye obey the Commandements of the Lord your God, which I have commanded you this day: And the curse, if ye will not obey the Commandements of the Lord your God, but turn out of the way which I commanded you this day.

SO many and grievous have been not onely our national sins in general, but each ones offences amongst us in particular, that not a conti-
nce of misery alone hath seis'd on us,
multiplicity of judgements one in the
of another have most justly over-
us likewise. Yet who [illegible] lays
to heart? Jeremy cries out. Oh that
head were full of water, and mine eyes a
tain of tears, that I might weep day and

Jer. 9. 1.

 night

. night for the slain of the Daughter of my
9. people: And David says, that his eyes
6. gushed out with rivers of water, because men kept not Gods Laws.

Do these holy Prophets of the Lord thus mournfully bewail and seriously lament both the sins and punishments of the people; and shall we be so stupidly careless as neither to mourn for our own sins, nor be mov'd at the manifold judgements shower'd down from Heaven upon us, as a
ev. punishment of the same? Shall we walk
6. contrary unto God, that he may walk
0,41 contrary unto us? Shall we continue
Psa. in our most sinful and rebellious courses,
32. 5. provoking him thereby yet more to anger against us? Oh no, let us confess against our selves our iniquities unto the Lord, that he may forgive the punishment of our sins. Let us turn unto the Lord that he may turn unto us in mercy, let us repent lest a worse thing come unto us.

I will shew you by way of parallel, O people of England, the iniquity of your ways, the sins you are guilty of and which hath already, and what may hereafter fall you, without repentance, as a punishment for the same.

Divers judgements we read of in the
ord of God, but of none is there more
equent mention than of theſe three,
e Plague, Sword, and Famine; and
eſe three moſt commonly are conjoyn-
, as in the 14 of Ezekiel, verſe 12. 5. 1
d in the 5. Chapter likewiſe. The
rd part of thee ſhall dye by the Pe-
lence, and with Famine ſhall they be
nſumed in the midſt of thee, and ano-
r third part ſhall fall by the Sword
nd about thee, and another third part
ll I ſcatter into all winds, and I will
w out a ſword after them: for Jeruſa-
m hath changed my judgements into
kedneſs, they have refuſed my judge-
nts and ſtatutes, and have not walked
them. So you read what David have
ſinned in numbring the people was
to his choiſe of, either three years fa-
ne, or three months to be deſtroyed
ore his Adverſaries and the ſword of
enemies to ſmite him, or elſe the
ord of the Lord and Peſtilence, in the
nd three days, that the Angel of the
ord may deſtroy throughout all the
oaſts of Iſrael. Take but two places for

Ezek. 14. 21. 1 Chron. 21. 12

ev. all, Leviticus the 26. and Deuteronomy the
6. 14. 28. In Leviticus the Lord says, If they
will not obey him, nor do all his Command-
. 25. ments, (speaking of the Children of Is-
6. rel) He will send a Sword upon them, he
will send the Pestilence among them, and
. 28, he will break the staff of their bread. And
9. if for all this they will not obey him, then
he will chastise them seven times more for
their sins. They shall eat the flesh of their sons
and daughters, Their Cities shall be made des-
Deut. late, and lastly in Deuteronomy this is
28. smitten, Thou shalt not decline from any of
14, the words which I command you this day, to
5. if thou wilt not obey the voice of the Lord thy
God, to keep and to do all his commdements,
then the Lord shall make the Pestilence cleave
unto thee, and shall smite thee with a Con-
sumption, and with a Feaver, and Ague, un-
till thou perish. And thine heaven that is over
thy head shall be brass, and the earth that is
under thee Iron. And instead of rain he will
give thee dust and ashes, even from Heaven
shall it come down upon thee till thou be de-
stroyed, &c. Read the whole Chapter
and tremble at the judgements. And now
O England, thou hast heard these woes pro-
nounced, and judgements threatned, be-

thou think to go unpunish't? shall God deal thus with a whole nation, the choicest of Nations, his own peculiar people of the Jews whom he had chosen to himself from amongst the inhabitants of the world: with Jerusalem the joy of the whole earth? with David a man after his own heart? for taming against him, for not walking in his statutes, for not doing all his Commandements, or declining from any of his words, nay for committing but one sin with David, and dost thou think to escape who hast delighted in wickedness, added iniquity to iniquity, committed sin with greediness, and drawn it even with Cart-ropes? I tell thee nay, but except thou repent, thou O England shalt likewise perish. He that spared not the old world, but threw down a deluge of Vengeance upon them; He who cast the Angels out of Heaven, being they were impure in his sight, nay who spared not his own Son bearing the burthen of our sins, will not if thou offendest spare thee, but take vengeance on thee for thy transgressions; these threatned plagues shall overtake thee; yea if thou wilt not for all this obey him, but walk stubbornly against him, he will chastise thee 7 times more to thy utter destruction.

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On the contrary, O England, Hearken to the blessings promised to the Righteous. If ye walk in my ordinances and keep my com-
3 mandements to do them, I will send you rain in due season, And the Land shall yield her increase, and the trees of the field shall give their fruit, And your threshing shall reach unto the vintage, and the vintage shall reach unto sowing time, and you shall eat your bread in plentiousness, Ye shall eat also old store, and carry
5 out old, because of the new. Thus instead of famine shall be plenty, and instead of war with destruction, a joyful peace with victory over our enemies, for that likewise is
6 promis'd, The sword shall not go through
7 your Land, but you shall chase your enemies, and they shall fall before you, And five of you
8 shall chase an hundred, and an hundred of you shall put ten thousand to flight, May here that which crowns the rest, I will have respect unto you, my soul shall not loath you, also I
9 will walk among you, and I will be your
12 God and ye shall be my people. The like you may read in the 28. of Deuter-
eut. onomy. And what now can be desir'd more? peace, plenty, prosperity, all, even God himself is promis'd to the Righteous, when as nothing but woe, misery,

misery, and destruction is threatned against those that obey not his word.

Thus O Beloved, Life and Death, blessing and cursing, prosperity and adversity, out of the word of God hath been here set before you, and I hope you will be so wise as to chuse the better part, for why will you dye O house of Israel? why by continuing in your sin, will you perish O people of England? rather break them off by true Repentance, turn unto the Lord in newness of Life, that the Lord in mercy may turn unto you, repent him of what he intended to bring upon you, and ever avert the forethreatn'd judgements.

But we are so far from confessing our sins, that we rather begin to justifie our selves, for who being his own judge will plead guilty? All the ways of man are clean in his own eyes, saith Solomon. Prov. 16. 2 and with the Harlot, we are ready

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by to wipe our mouths and say we have done no evil, or as Lot of Zoar, is it not a little one? but the Lord who seeth not as man seeth, he pondereth the hearts, to his word therefore again let us have recourse, and see what therein is condemned as sin,

ro. hear k therefore first what Solomon says, A
1. 4. Haughty look and a proud heart is sin. Lea
that all such are an abomination to the Lord;
ro. and though hand joyn in hand, he shall not go
6. 5. unpunished. This was the the sin of Sodom,
saith God by Ezekiel, Pride, fulness of bread,
zek. &c.. and because they were haughty, therefore
16. took them away as pleased me. Lastly, read
9, how the Lord threatens to punish the pride
2. of the Daughters of Sion, Isai. 3. 16. &c.
The next is excessive and riot, fulness of
Ezek. bread, and yet none to strengthen the hands
16. of the poor and needy, this was another of
49. the sins of Sodom, and for this was she punisht. They lye upon beds of Ivory and
Amos stretch themselves thereon, they eat the Lambs
6. 4, of the flock, and the Calves out of the stall,
5,6,7. They sing to the sound of the Viol, they drink Wine in Bowls, and anoint themselves with the chief Oyntments, but no man is sorry for the affliction of *Joseph*. You know what became of the rich man in the Gospel, who was cloathed

cloathed in scarlet, and fared deliciously every day, whilst poor Lazarus had not the crumbs that fell from his table; no less is oppression. Wo unto them that imagine iniquity, they covet fields and take them by violence, and houses and take them away, so they oppress a man and his house, even a man and his heritage. Therefore thus saith the Lord, Behold against this family have I devised a plague whereout you shall not pluck your necks, &c. Lastly, that which is generally accounted no sin, to wit deceit in buying and selling, for is it not a common saying, may I not make the best of my own, you shall find it condemn'd likewise. Divers weights are an abomination to the Lord, and deceitful ballances are not good, saith Solomon, and in another place he saith. False ballances are an abomination unto the Lord, but a perfect weight pleaseth him. Are yet the treasures of wickedness in the house of the wicked, and the scant measure that is abominable? shall I justifie the wicked ballances, and the bag of deceitfull weights? for the rich men are full of cruelty, *therefore* will I make thee sick in smiting thee, saith the Lord by the Prophet Micah.

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AND now *O England*, I must reflect upon thee, and ask whether thou be guilty of these

these sins or no, questionless never was greater pride in any nation, never were any so phantastically apish in their attire as we, even from the highest to the very lowest and meanest artificer, changing daily and most commonly for the worse, as if we were not handsome as God hath made us but the Garbes of French, Spanish, Italian, Dutch, all must concur to compleat an English body. Are here not amongst us also who cloath themselves in purple and fine linnen beyond their estates, to the defrauding of wife, children, and family, and pinching the belly it self? Are not the daughters of thy people, O *England*, as haughty, walking without stretched necks & wandring eyes, as the daughters of *Zion*? Do they not out-vye them in their dresses and ornaments, and herein the poorest strive in folly to imitate the rich, and what does this argue but intollerable pride?

2. For excess and riot, are there not in thee, O *England*, those that drink wine in bowles, and stretch themselves as it were upon beds of ivory: nay, that rise early to follow strong drink? are there not who fare deliciously every day, with that rich man in the Gospel, whose Tables are furnisht with all the exquisites either sea or land can afford, and at whose feasts nothing but the voice of joy and mirth is heard, who eat of the

be fat & drink of the ſweet, to the pampering of that body which e're long ſhall lye in duſt, turn'd to corruption, and it ſelf be meat for the worms of the earth, neglecting in the mean time their own ſouls which are immortal? not regarding the poor who have not wherewith to hide their nakedneſs, nor giving to thoſe that want the ſcraps that fall from their tables to ſatiſfie their hunger, or a cup of cold water to quench and allay their thirſt? How juſtly may God deal with us, as he hath done with our neighbour Counties as in *Lancaſhire*, where many dies for lack of ſuſtinance, while we partake of the beſt, and in ſuch ſuperfluous manner as if there were no want, but let us take heed we do not come to want ſome of that which we now ſpend in exceſs by our provoking the Lord by our uncharitableneſs to the poor, in not relieving them in their wants, but ſuffer them to be ready to ſtarve: Witneſs thoſe that we ſee walking rather like ſo many Ghoſts than men, & thoſe that are found ſtarv'd ſometimes for want of neceſſaries in ourvery ſtreets.

3. For oppreſſion, are there not thoſe who are ſo far from lending to, or relieving the neceſſities of their Brethren, that they make a living by oppreſſing and grinding the faces of

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the poor; usury it self is forbidden by God, so brazen-fac'd is iniquity, that it is now openly profess'd and become a trade. What joyning is there of house to house, and land to land, even to the extrusion of our poor neighbour? what incroching one upon another, that we may build stately houses to our selves, and call them after our own names? Is it not a sad complaint which we commonly hear, there is no living by such a one?

Fourthly to false weights & false ballances, we may add false lights, counterfeit and sophisticate wares and the like, he that deals now had need have his wits about him, such deceit is us'd on all hands, may I not make the best of my own? is in every ones mouth, so that the City extorts on the Country, and the country to be quit with them raiseth the price of provision & grates upon the City, whilst the monopolizing horder pretending a scarcity exacts upon both. Thus charity waxes cold, and wickedness onely now abounds.

These are thy sins *O England*, and shall not the Lord visit for these? Is it not just that our pride and luxury with the rest of our sins, should in some kind be retaliated? pride has puff'd us up, and through luxury we have wax'd fat, no wonder then that penury should pull us down,

and

nd poverty with famine as an armed man reak in upon us. He that hates his Brother is murtherer, he that feeds not the hungry and loathes not the naked is accurſed, what then re we that *have* taken from them by *oppreſſion*, nd ſuckt out by our extortion even their heart lood? no wonder that the ſword ſhould then eſtroy us who have been thus bloody minded ne towards another. Many other ſins we are ilty of, which make us ſtink in the noſtrils of God.

O England, thou wert heretofore the envy of ther notions, enjoyed'ſt plenty, and wert in eace with all, but theſe bleſſings would not ove thee, the Lord therefore ſends judgements that by them thou might'ſt be reclaim'd. He hath puniſht thee, but as a loving Father, in ercy, the plague hath long hover'd over our ead, the ſword hath but entred into our *land*, & amine but begun to increaſe, the Lord hath as were in threatning-wiſe but forwarn'd us yet e hath but bent his bow, made ready his arows, and ſharpned his ſword, yet if we continue in ſin, queſtionleſs he will ſet us as a mark o ſhoot at, and his ſword ſhall have it's full inge. Look upon diſtreſſed and waſted *Germany*, caſt thy eye upon thy ſiſter *Ireland*, glad ould ſhe be, had ſhe victual to ſatiety, not wanton-

toneſs,

neſs, glad would ſhe be could ſhe injoy her own land in peace, without incroaching upon her: nay, glad would ſome of hers be to have a houſe wherein to hide their heads, or cloathing though never ſo mean to cover their nakedneſs. Look, I ſay, and take warning by her, leaſt God bring the like miſery on thee: for if thou wilt not turn unto him, he will yet add ſeven times more plagues unto thee for thy deſtruction here and hereafter. Which judgements that thou may'ſt avoid, let me counſel thee to repent, and that ſeriouſly of what is paſt, to ſay in true humility with the Publican, Lord be merciful to me a ſinner, to walk henceforth uprightly towards God, and charitably towards thy neighbour; oppreſs none, defraud none, but *break off thy ſins by righteouſneſs, and thy iniquity by ſhewing mercy to the poor*; Let that of our Saviour be put in Practice, *What ever you would that men ſhould do to you, do ye even ſo to them.* Would you not be defrauded? defraud not others; would you not be oppreſs'd? oppreſs not others; wert thou in want and would'ſt be reliev'd, then relieve thy poor brethren that are in want, ſo ſhall they bleſs thee, and God for thee, God ſhall bleſs thee, all the bleſſing of God ſhall be upon thee, God ſhall bleſs thy going out and coming in here, and thou ſhalt be eternally bleſt hereafter in Heaven.

FINIS.

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